Shaik-ul-Islam, Imam, Muhiuddin, Aalam Rabbani

SHAIKH ABDUL QAADIR JILANI

Rahimahullah

AUR GYAARWIN SHAREEF

Minjaanib

Musalliyaan-e-Masjid **RAHMANIYAH**

A.C. Guard, Hyderabad, TS, INDIA

Roman Script:

ABU UMAIMAH OWAIS

SHAIKH ABDUL QAADIR JILANI rahimahullah AUR GYAARWIN SHAREEF

Minjaanib: Musalliyaan-e-Masjid RAHMANIYAH, A.C. Guard
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Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

PESH LAFZ

Shaikh Abdul Qadir Jilani rahimahullah chati sadi hijri ke jaleel-ul-qadr ulmaa aur naamor auliya me se hain, jo dar'haqiqat kisi tareef o ta'aruf ke muhtaaf nahi, chonke is masrof treen dunya me deen pr amal karne wale aksar log sunee sunaayi baton ko tahqiq o tauseeq ke baghair ba-aasani tasleem karlete hain, aur baaz azeem shakhsiyaat ke mare me ghalat tasuraat qaayim karlete hain chunaancheh Shaikh Abdul Qadir Jilani rahimahullah ki misaali shakhsiyat o azeem o shaan seerat, Tawheed o Sunnat par mushtamil layeq-e-tahseen irshaadaat o hidaayaat aur 'Gyaarwin Shareef' me honi wali rusomaat wghairah ko sharye nuqtaye nazar se hawalah qertaas kiya gya hai jin se aamatunna, tulbaa, khutaba aur ulama bhi in-sha-Allah mustafeed hosakte hain.

RABBE KAREEM ka ehsaane azeem hai ke is pur-fitan daur me bhi musalmaanon me amoomi o majmo taur par Deen ghaalib hai, likin deen ki sahih fahem ka fiqdaan, mutabar nusos o dalaayil ka buhraan, ta'asub o nafs parasti

ka meelaan, baatil taawilaat ka ruhjaan, aur talbees-e-shaitaan wghairah aise asbaab hain jw insaan ko hidayat se door aur gumraahi o zalaalat pr majboor kardete hain, lihaaza deen se mutaleq har kaam ko faham salaf (Sahabah o Tabayeen /Khair-ul-Quron ki deeni samajh) ki roshni me Kitaab o Sunnat me tlaash Karen, aur phir uspar amal Karen.
'TAUFEEQ SIRF ALLAH KI TARAF SE HAI'

AZMAT-E-AULIYA

Quran o Hadis me auliya-allah ki badi azmat, qadr o manzilat aur fazeelat bayaan ki gayi hai, jaisa ke ALLAH TA'ALA ne irshaad farmaya:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ[62] الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ[63] لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ[64]﴾

(Surah Younus:62-64)
"Khabar-daar! Auliya Allah (ALLAH ke doston)ko (mustaqbil ki zindagi ka) koi dar nahi, aur nah hi woh (apni guzishtah ke bare me) ghamgeen rahte hain, (ye woh log hain) jo eemaan laaye aur taqwaa (faraayez ki anjaam dahi aur gunaaho se parhez) ikhtiyaar kyaa karte the, unkeliye dunyawi zindagi me aur aakhirat me bhi khus-khabri hai, ALLAH TA'ALA ki baton me kuch farq howa nahi karta, ye to badi kaamyaabi hai."

RASOOLULLAH sallallahu alahi wasallam ne farmaya: auliya-allah keliye dunyawi zindagi me bashaarat nek khawab hain, aur aakhirat ki zindagi me basharat jannat hai.(Musnad Ahed ba-riwaayat Abu Darda raziallahu-anhu , ba-sanad Sahih lighairih)

Arabi zabaan me lafz wali qareeb tareen shakhs, rishtah daar, doost, mahboob, aur madad-gaar waghairah jaise mano keliye istemaal hota hai, jab ke shariat me auliy-allah, ALLAH TA'ALA ka ilm rakhne walon, paabandi ki saath ALLAH ki ita'at karne waalon, sirf ALLAH ki ibaadat karne waalon(Fathul Baari:6/84, ba-qaul Ibn Hajar rahimahullah, Published:Dar-ul-Marafah), (amomi taur par) deen ki samajh aur deeni ilm rakhne waalon(Al-Faqiyah wal-Muttafiqah lil-Khateeb, ba-qaul Abu Hanifah aur Imam Shafayi rahimahullah, Asar No.137,138), (Khusosi taur par) Quran o Hadis par amal karne walon(Sharf As'hab-ul-Hadis lil-Khateeb, ba-qaul Imam Khalil Bin Ahmed rahimahullah, Asar No.96), ko kahte hain, jinhe dekh kar ALLAH yaad aajaye(Al-Mujim al-Kabeer lil-Tabrani, ba-riwaayat Ibn Abbas raziallahu-anhuma, ba-Sanad HASAN), jo mahez ALLAH ki khaatir aapas me ek dosre se mohabbat karte hain, jo baroz-e-qyaamat nor ke mimbaron par ronaq afroz honge, jis ki wajah se chaheron aur kabpdon se nor jhalke ga, jo qyaamat ke holnaak din itminaan se honge, bake unpar Anbiya aur Shuhada ko bhi rashk hoga(Musnad Ahmed, ba-riwaayat Abu Umaamah raziallahu-anhu, basanad SAHIH), jo dunya me namaazi(Mustadrak Hakim, bariwaayat Umair Bin Qataadah raziallahu-anhu, basand SAHIH), tanhayi me bhi ALLAH ke ita'at guzaar, aur logon me ghair maarof honge(Jami Tirmizi, bariwaayat Abu Umamah raziahhau-anhu, is Hadis ko baaz ahle ilm jaise Imam Tirmizi rahimahullah aur Muhaddis Albaani rahimahullah HSAN qaraar diya hai jab ke baaz ne is par kalaam kiya hai).

ALLAH TA'ALA ki saw(100) rahmaten hain, jin me se ek rahmat ko zameen walon ke darmiyaan taqseem kiya, to yeh ek rahmat unke liye kaafi hogi, jab ke 99 rahmaton kw apne auliya keliye uthaakar rakha hai, aur ALLAH TA'ALA zameen walon ke darmiyaan taqseem kardah ek rahmat ko bhi un 99 rahmaton ke saath zam kardenge, aur inhe qyaamat ke din apne auliya keliye 100 rahmate mukammal kardenge.(Musnad Ahmed, bariwaayat Abu Hurairah raziallahu-anhu, basanad SAHIH)

Jis ne ALLAH ke kisi bhi wali se dusmani o adawat rakkhi(Sahi Bukhari, bariwaayat Abu Hurairah raziallahu-anhu), izzat dene ke bajaye zaleel kiya(Musnad Ahmed, bariwaayat Abu Hurairah raziallahu-anhu), unki toheen karte howe inhe haqeer samjha(Musnad al-Shihaab lil-Qazayi, bariwaayat Abu Hurairah raziallahu-anhu), aur inhe kisi bhi tarah ki aziyat aur takleef di(Musnad Abi Yala, bariwaayat Abu Hurairah raziallahu-anhu), to ALLAH TA'ALA uske saath jang ka elaan karchuke hain(Surah Younus:62-64).

Auliya-Allah se mutaleq kitaab o sunna aur salaf-e-ummat ke bayaan se malom howa ke sab se awwal o afzal auliya: Anbiya, Khulafa, Sahabah aur ke unke aqidah o manhaj(deen par amal ke tareeqa) ko ikhtiyaar karne ke baad usee mutaabiq deen ko samajhne aur deen par amal karne

wale hain jin ke andar eemaan o taqwaa hota hai, is ke bar'khilaaf jo afraad kufriya kaam, shirkiyah amaal, aur bidat ke kaamon me mubtilaa hain, yaa dil ki namaaz ke

bahane dar-haqiqat be-namaazi hain, yaa ilaaj ke bahane ajnabi auraton ke saath be-pardagi o tanhayi karte howe inke jisam ko chote hain, yaa jo bar'hanah rahte hain woh ALLAH ke wali nahi hosakte, kionke ALLAH ke wali hone keliye aqidah ki islaah yaani eemaan aur eemaan ke saath amal o kirdaar ki islaah yani taqwa zurori hai.

KARAAMAT AUR EK WAZAAHAT

KARAAMAT: Aise kaam ko kahte hain jise aam taur par sab nahi karsakte, jise poshidah rakha jaata hai, jise koi aur cheez khatam nahi karsakti, jis ke andar nabuwat ka dawa nahi hota, jo kisi farz ko chodne yaa kisi haraam kaam ke karne ka sabab nahi banta hai, jise ALLAH TA'ALA eemaan o taqwaa wale bande ko ataa karte hain.(Karaamat al-Auliya li-Abil Fida Abdul Raqeeb al-Abi, page:12-18)

Agar kisi kaam ko sab karsaken to woh kraamat nahi hosakti , isee tarah is khilaaf-e-aadat ko poshidah rakhna chahiye kionke mujizah aur karaamat me farq ye hai ke mujizah ko bataur lalkaar zaahir kiya jaata hai jab ke karaamat ko bataur-e-tawaazu seghe raaz me rakha jaata hai, bi-ainihi mamol kaam ka muqabila karte howe usey koi cheez khatam karde to wo karaamat nahi hosakti jaisa ke jaado o shaitaaniyat ko kalaamullah se khatam kya jasakta hai, bi-ainihi khilaaf-e-aadat kaam me nabuwat ka dawa hoto wo karaamat nahi balke woh mujizah hojayega, aur is tarah ka dawa Anbiya ke ilaawah koi aur nahi karsakta, bi-ainihi khillafe-e-maamol kaam nek momin ke zariye waqe ho warna eemaan o taqwaa ke baghair khillaf-e-maamol kaam nazar band, jaado aur shaitaan ke kaam hote hain.

Waazeh rahe ke auliyallah ki karaamaat ki tasdeeq "Ahle Sunnat wa Al-Jama'at" ke usool me daakhil hai(Majmo al-Fatawa li-Ibn Taimiyah:3/156. wa Fathul Baari li-Ibn Hajar:7/383. wa Sharah Aqidah lil-Tahaawi, page:492-494), jo kabhi insaan ki hidaayat ka sabab aur eemaan me izaafah ki wajah ban sakti hai(Karaamaat Auliya, page:7-8).

SHAIKH ABDUL QAADIR JILAANI rahimahullah KI MISAALI SHAKHSIAT O ILMI KHIDMAAT

Mulke Iraq me maujod shaher Baghdad se guzarne wali nahe 'Dajlah' ke kinare ek basti hai hise jilaan, jeel, keelaan, keel aur kabhi akeel bhi kaha jata hai(Tabsirah al-Mutibah ba-Tahree al-Mushtabh li-Ibn Hajar, walnisbato ila mawazi wal-buldaan lil-Humairi, wa Ahsan-ul-Taqaaseem fi Marafat al-Aqaaleem lil-Maqdasi al-Bashari), yaa phchle hissah me Tabrastaan waqe hai(Tareef bil-Amaakon al-waridato fi al-Bidaayah wa al-Nihaayah li-Ibn Kaseer), fil waqt baher Qazween (Tehran City ka maghrabi hissah) ke kinare Northern Iran me waqe hai, jis se Madayin qareeb hai aur Baghdad is ke South me waqe hei(Majim al-Baldaan lil-Hamwi).

Jeelaan naami sar-sabz o shaadaab aur khusgawaar maqaam par ahle eemaan keliye uswaye namonah, auliyallah me mumtaaz, shahre Baghdad ke naamor aalim, jaleel-ul-qadr imam-e-wqat Muhiuddin, Shaikh-ul-Islam, Abu Muhammed Abdul Qaadir Jilani / al-Jeli /al-Kilani Hanbali Bin Abi Saleh Mosa Bin Abdallah Bin Mosa Bin Abdullah al-Mahaz Bin al-Hasan Bin al-Musna Bin al-Hasan Bin Ali Bin Abi Talib ki waladat basa'adat 471 Hijri / 1078

eeswi me howe, jo bahut mutadeen, raqeeq-ul-qalb aur kasrat se ALLAH TA'ALA ka zikar karne wale the, Shaikh Abdul Qaadir Jilani rahimahullah ne jawaani ki dahleez par qadam rakhne ke ba'ad talab-e-ilm ki gharz se Baghdad ki taraf rukh kya(al-Mausoa al-Faqiyah Kowait), deen-e-mateen ke saath is imaam ki wafaat-e-hasrat aayaat 8/Rabi-ul-Akhir Haftah ki shab 561 Hijri / 1166 eeswi me howi(Siyar Alamin Nubala lil-Zahbi:20/439-450, Muasosat al-Risalah Berot, fourth print 1406 Hijri).

Naaqabile taskheer ulama me daakhil hain(Zail Tabqaat al-Hanabilah li-Ibn Rajab:1/294), aur Imam Ibn Taimiyah rahimahullah ne bhi aap ke azmat ki shahadat di hai(Majmo Al-Fataawaa li-Ibn Taimiyah:10/463,488).

Shaikh Abdul Qaadir Jilani rahimahullah ki jaanib tees(30) se zaayed kitaben masob ki jaati hain, likin

- **AL-GHUNYA LI-TALIBI ALHAQQ AZZAWAJAL/AL-GHUNYA LI-TALIB TARIQIL HAQQ**
- **FUTOHUL GHAIB**
- **AL-FATH AL-RABBANI WA AL-FAIZ-UR-RAHMANI / FYOZAT-UR-RABBANIYAH**

aap ki bhut hi naamor aur maqbol kitaben hain.

SHAIKH ABDUL QAADIR JILANI rahimahullah KI BAAZ TALIMAAT O HIDAAYAAT

Shaikh Abdul Qaadir Jilani rahimahullah ke irshaadaat saari dunay keliye mash'ale raah hain, misaal ke taur par:

((نعقد ان الایمان قال باللسان، ومعرفة بالجنان، وعمل بالارکان، یزید بالطاعة وینقض بالعصیان، ویقوی بالعلم ویضعف بالجهل، وبالتوفیق یقع))

"Hamara aqidha hai ke eemaan zabaan se iqraar, dil se marifat (tasdeeq), aur a'azaa o jawaarh(haath pair waghairah) se amal ko kahte hai, jo naafarmani (gunaah) ki wajah se kam hota hai, ilm (marifat Rabb o Risaalat....) ki wajah se mazbot hota hai, jihalat (deen se naawaaqifiyat) ki wajah se kamzor hota hai, aur (ALLAH TA'ALA ki) taufeeeq ki wajah se waqe hota hai."(Al-Ghunya Li-Talibi Alhaqq Azzawajal:1/62, published:Dar al-Baab, Dimashq[Damascus])

((لاعمل بلااخلاص واصابة السنة))

"Koi bhi amal ikhlaas (Tawheed) aur ittiba-e-sunnat ke baghair qubol nahi hota."(Al-Fath Al-Rabbani, al-Majlis Saani, page:10, published:Maktabah Mustafa al-Baabi al-Halbi, Misar:1979)

((اخلصوا ولاتشرکوا، وحدوا الهق-عزوجل-وعن بابه لاتبرحوا، سلوه ولاتسالوا غیرہ، استعینوا به ولا تستعینوا بغیرہ، توکلوا علیه ولا تتوکلو علی غیرہ))

"Tum log ikhlaas (Tawheed) par raho, shirk mat karo, HAQA TA'ALA ko (uske kaamon me, aur bando ki jaanib se ibaadat ki adaayegi me) ek jaano, uske dar ko mat chodo, us se maango, dosron se mat maango, us se madad talab karo dosron se madad talab mat karo, us par bharosa karo, aur dosron par bharosa mat karo."(Al-Fath Al-Rabbani, al-Majlis al-saabi wa al-arbawon, page:151)

((هو(الله) الخالق الرازق-----))

"ALLAH hi paida karne wala aur rizq dene wala hai."(Al-Fathurrabbani, Majlis Hadi-Ashar, page:40)

((وكونه خالقا، ورازقا ومحييا ومميتا موصوف بها۔۔۔))

"Allah tala hi aulaad ata karta hai (ALLAH hi Ghareeb Nawaaz hai aur ALLAH hi Bandah Nawaaz hai) maut o hayaat ka maalik sirf ALLAH hai." (Al-Fathurrabbani, Majlis Hadi-Ashar, page:40)

((والادب فی الدعاء ان یمدیدیه و یحمدالله ویصلی علی النبی صلی الله علیه وسلم ثم یسال الله حاجته))

"Dua ka tareeqah o saleeqah hai ke insaan apne dono haath ALLAH ki jaanib daraaz kare, ALLAH TA'ALA ki hamd o sanaa bayaan kare, NABI sallallahu alaihi wasallam par durod bheje aur (ALLAH ke ilawah dosron se nahi balke mahez) ALLAH TA'ALA se apni haajat o zurorat maange." (Al-Ghuniyyah:1/57)

((اذاکان هو الفاعل علی الحقیقة، فلم لا ترجعون الیه فی جمیع امورکم؟))

"Jab wo (ALLAH TA'ALA) haqiqi kaarsaaz (kaam banaane wala) hai to tum apne tmaam masayil me uski taraf kion rukh nahi karte ho?."(Al-Fathurrabbani, page:263)

((وکل الحوائج کلها الی الله عزوجل، واطلبها منه، ولا تثق بأحد سوی الله عزوجل، ولا تعتمد الا علیه، التوحید التوحید التوحید، وجماع الکل التوحید))

"Tum apni tamma hajaton ko ALLAH TA'ALA ke siwaa kisi par bahrosa nah kar, sirf use par par etemaad kar aur tuwheed ko laazim taur par ikhtiyaar karna, tuwheed ko laazim taur par ikhtiyaar karna, tuwheed ko laazim taur par ikhtiyaar karna, kion ke har cheez ka daar o madaar tawheed par hai."(Al-Fathurrabbani, page:373)

((هو بجهة العلو مستو على العرش، محتو على الملك، محيط علمه بالاشياء))

"ALLAH TA'ALA tmaam ashya ka ilm rakhne wale hain, saari kaayenaat me suni ki baadeshaahat hai, (likin woh har jagah aur har shai me nahi balke) bulandion me arsh par qaayim hai."(Al-Ghuniyah:1/54)

((لا فلاح لك حتى تتبع الكتاب والسنة))

"Jab tak aap kitab (Quran) aur Sunnat (Hadis) ki ittiba nahi karenge hargiz kaamiyaab nahi hosakte."(Al-Fathurrabani, al-Majlis tase wa salaason, page:128)

((لا نخرج عن الكتاب والسنة))

"Hum (aqidah o amal me) kitab o sunnat (Quran o Hadis) sy nahi nikalte hain."(Al-Ghuniyyah:1/57)

((عليكم بالاتباع من غير ابتداع، عليكم بمذهب السلف الصالح))

"Bid'at se bachte howe tum sunnat ko thame raho, aur salaf saleheen ke maslak par raho."(Futoohul Ghairb, Taba saniyah:1413-Hijri, Dar al-Baab, Dimashq)

((اتبعوا ولا تبتدعوا، وافقوا ولا تخالفوا، اطيعوا ولا تعصوا، اخلصوا ولا تشركوا))

"Yani tum sunnat ki ittibaa karo, bidation se bacho, sunnat ke muafiq amal karo, sunnat ki makhalifat mat karo, ita'at karo, naafarmani mat karo, ikhlaas(tawheed) ikhtiyaar karo shirk mat karo."(Al-Fathurrabbani, al-Majlis Sabe walarbawon, page:151)

((ولا يدانيهم، ولا يسلم عليهم))

"Momin par ittebaye sunnat aur Sahabah ke tariqah ki pairwi laazim hoti hai, aur momin bidation ka saath dekar unme izaafah nahi karta, aur nah un se qareeb baithta hai, aur nah inhe salaam karta hai."(Al-Ghuniyyah:1/80)

((واعلم ان لاهل البدع علامات یعرفون بها،فعلامة اهل البدع الوقیعة فی اهل الاثر))

"Tum jaan lo ke bedation ki baaz alaamate hain jin se in ki pahchaan hoti hai, bidatio ki alaamat ye hai ke wo Ahle Asar(NABI sallallahu alaihi wasallam, Sahabah aur salaf saleheen ke tariqah par chalne walon) ko bura bhala kahte hain."(Al-Ghuniyyah:1/80)

Aqidah ki islaah se mutaleq SHAIKH ABDU QAADIR JILANI rahimahullah ke sunhare aqwaal bakasrat maujod hain, likin qayedah zabitah ke taur par mukhtasran farmadiya:

((اعتقادنا اعتقاد الصالح والصحابة))

"Hamara eteqaad salaf saaleheen aur Sahabah Kiraam ka aqidah hai."(Siyar Alaamin-Nubala lil-Zahbi:20/244)

QURAN O HADIS AUR SHAIKH ABDUL QAADIR JILANI rahimahullah KI TALIMAAT KE KHILAAF SHAIKH rahimahullah KI JAANIB MANSOB BAAZ GALAT AQAAYED O GHAIR SAABIT KARAAMAAT

RAMAZAN KA CHAAND:

Baaz logon ne kaha ke Shaikh Abdul Qaadir Jilani rahimahuallah riza'at(wilaadat ke baad do saal se kam arse me dodh pine) ke waqt se hi ramazaan me dodh nahi pite the, lihaaza logo ko ramazaan ka chaand nazar aane me jab

shak hota to un ki taraf rujo karte(Jami Kraamat al-Auliya li-Yousuf al-Nabhani al-Falastini wilada:1265-Hijri, wafaat:1350-Hijri, ba-qaul Manaawi:2/168). (aur dekhte ke dodh pi rahe hain yaa nahi? Agar dodh pirahe hain to ye samajhte ke ramazan ka chaand nazar nahi aayaa hai, aur agar dodh nahi pi rahe hain to ye samajhte ke ramazan ka chaand nazar aagayaa).

Sab se pahle is qissah ka subot chahiye, kionke jis ne jis ke hawale se ye baat batlayi hai wo muta'akkhireen (baad wale zamane ke afraad) me se hai, aur Shaikh Abdul Qaadir Jilani rahimahullah unse kayi sadyon pahle ke imam hai.

Farz karlen ke ye qissa saabit hai to is zamane ke log agar sunnat ke mutabiq amal karte to bahut bahtar thaa, kion RASOOLULLAH sallallahu alaihi wasallam ne farmaaya:

((الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ))

"(Qamari, Hijri aur Islami) Mahinah untees(29) din ka hota hai, lihaaza (ramazan ke) roze is waqt tak shuro nah karo jab tak chaand nah dekhlo, aur agar chaand nazar nah aaye to tum (maahe shabaan ke din ki) tadaad tees(30) din mukammal karlo."(Sahih Bukhari, bariwaayat Ibn Omer raziaallahu-anhuma)

Mazkorah hadis se malom howa ke untees(29) shabaan guzar ne ke baad chaand nazar na aane ki surat me shabaan ke mahine ko tees(30) din wala mahina tasawor karlena chahiye, isee liye RASOOLULLAH sallallahu alaihi wasallam ne Sahabah kiraam ko sahabh kiraam ke sheer

khawaar bachon ki taraf rahnumayi nahi ki, jab ke sahabah ke bache amomi taur par bila-shak Shaikh Abdul Qaadir Jilani rahimahullah se afzal hain.

KHAYI HOWI MURGHI KO ZINDAH KARNAA

Baaz logon ne kaha ke Shaikh Abdul Qaadir Jilanin rahimahullah ne ek murghi noosh farmayi, khaane se faariqh hone ke baad usey dobarah zindah kardiya.(al-Fataawaa al-Hadisiyyah li-Ibn Hajar al-Haisami[Mutawaffa:974-Hijri], page:108)

Dar-haqiqat ye is qadar ghulo hai ke auliya ki ghair saabit karaamaat ko ANBIYAA ke mujizaat ki tarah qaraar diya jaraha hai, kion IBRAHIM alaihissalam ne hukme ILAAHI ke mutabiq chaar parindon ke tukde kiye aur inhe mukhtalif pahadon par rakha phir jab inhe aawaaz di to woh parinde zindah hokar IBRAHIM alaihissalam ke paas daudte chale aaye.(Tafseel keliye dekhiye: Surah Al-Baqarah:260)

NAZAR SE CHIDYA KI MAUT

Baaz logon ne kaha ke Shaikh Abdul Qaadir Jilani rahimahullah ne ek din wazo kiya, to kisi chidyaa ne un par paishaab kya, is par Shaikh Abdul Qaadir Jilani rahimahullah ne udte howe apna sar uske taraf buland kya, jis ki wajah sw woh chidyaa mar kar niche girgayi(al-Tabqaat al-Kubra lil-Sha'arani[Mutawaffa:973-Hijri], page:182. / Jami Karaamaat al-Auliya lil-Nabhani:2/168)

Malom howa ke saabiqah karaamat murdah ko zindah karne ki thi aur mazkorah karaamat zindah ko sirf ek nazar se murdah kardene ki thi.

Shaikh Abdul Qaadir Jilani rahimahullah to aise nek sift wali the jinho ne ALLAH ki khaatir dunya ko khaatir me nahi laayaa, to bhala apne nafs keliye kis tarah be zabaan kamzor makhloq se intiqaam lesakte hai?

Mazeed ghaur talab baat to ye hai ke baaz log jin ghair saabit kaamon ko makhlot keliye bataure karaamat saabit karna chaahte hain, wo kaam to dar-haqiqat sirf ALLAH TA'ALA ke hain, kion ke zindah ko maut dena aur murdah ko zindah karnaa to ALLAH TA'ALA hi ka kaam hai hai(Surah al-Momin:80) jis ka ALLAH TA'ALA ne auliya to darkinaar ANBIYA ko bhi ikhtiyaar nahi diya.

QABRON SE MURDAH ZINDAH KARNAA

Baaz logon ne kaha ke Shaikh Abdul Qaadir Jilani rahimahullah ek din kisi muhalle se guzar rahe the, to ek musalmaan aur ek nasraani(Christian) ko aapas me ladte howe dekha, wajah daryaaf farmayi to musalmaan ne kaha ke nasraani kahta hai ke hamare nabi tumhare nabi se afzal hain, jab ke main kahta hon ke hamare nabi afzal hain, Shaikh Abdul Qaadir Jilani rahimahullah ne nasraani se poch ke tumhare paas is ka kya subot hai? To nasraani ne kaha ke hamare nabi murdon ko zindah karte the, is par Shaikh Abdul Qaadir Jilani rahimahullah ne kaha ke main to nabi nahi hon, likin hamre nabi ke muttabiyeen me se hon, agar mai kisi maiyit ko zindah kardon to kya tum hamare nabi par eemaan lawoge? To woh nasraani raazi hogaya Shaikh

Abdul Qaadir Jilani rahimahullah ne us se kaha ke tum mujhe ek bosidah qadeem qarastaan dikhawo, jab nasraani Shaikh Abdul Qaadir Jilani rahimahullah ko qadeem qarastaan ke paas laayaa to Shaikh Abdul Qaadir Jilani rahimahullah ne pocha ke tumhare nabi maiyit se kis tarah baat kiya karte the to nasraani ne kaha ke ALLAH ke hokum se khada hoja, is par Shaikh Abdul Qaadir Jilani rahimahullah ne kaha ke ye qabar wala dunya me gaya karta tha, is ki qabar ki jaanib rukh kya aur kaha ke tum mere hokum se khade hojao, to fauran qabar phat gayi aur murdah gaate howe zindah khada hogaya, nasrani ne jab ye karaamat dekhi to Shaikh Abdul Qaadir Jilani rahimahullah ke haath par islam qubol karliya.(Tafreeh-ul-Khatir fi Manaqib Taj-ul-Auliya wa Burhan-ul-Asfiya al-Shaikh Abdul Qadir Bin Muhiuddin Erbali, page:19-20)

Mazkorah qissah me chand baaten qaabile ghaur hain:

Shaikh Abdul Qaadir Jilani rahimahullah ne dini gutago ke dauran suboot talab kya, kionke deen mahfoz hai, bi-ainihi isee usool par amal karte howe hum is karaamat wale qissah keliye pahle sanad talab karenge(Al-Baqarah:111) phir is ki tauseeq wo tahqiq karenge(Al-Hujraat:6).

Dosri ghaur talab baat ye hai ek is waqiye me hai ke nasraani EESAA alaihissalam ko apna nabhi qaraar diya, jab ke EESAA alaihissalam ke shuroaat ke ummati (hawwari) EESAA alahissalam ko nabi tasleem karte the, aur baad wale nasraani EESAA alaihissalam ko nabi tasleem nahi kya balke –Nawozobillah- ALLAH ka beta qaraar diya(Surah al-

Taubah:30), agar nasaara haq par rahte howe apne nabi ke silsile me ghulo nah karte to agle nabi o rasool ki zurorat hi pesh nah aati thi.

Teesri ghaur talab baat ye hai ke is taweel qissah me baar baar mazkor hai ke Shaikh Abdul Qaadir Jilani rahimahullah ne nasraani se tumhare nabi kaha, jabke is imam jaisi jaleel-ul-qadr shakhsiyat anbiya par ijmaali eemaan laane me tafreeq nahi karsakte, kion ke EESAA alaihissalam musalmaanon ke bhi nabi hain jin par eemaan laanaa wajib hai(Surah al-Baqarah:285).

Chohti ghaur talab baat ye hai ke Shaikh Abdul Qaadir Jilani rahimahullah ne nasraani ki baat ko tasleem karliya ke EESAA alaihissalam murdon ko zindah karte the, jab ke Quran me ek se zaayed muqaam par ALLAH TA'ALA ne farmaya ke EESAA alaihissalam apni marzi se nahi balke ALLAH TA'ALA ke hukom se bataure mujizah murdon ko zindah kiya karte the(Surah Aali-Imran:49. Surah al-Maayidah:110), aur yeh qissah ghadne wala ye nahi kah saka ke Shaikh Abdul Qaadir Jilani rahimahullah ki in aayaton par nazar nahi thi.

Paanchwi ghaur talab baat nihaayat hi afsoos ki baat hai ke is qisse ko banane wale ne Shaikh Abdul Qaadir Jilani rahimahullah ko EESAA alaihissalam jaise (Ulul-Azm/ himmat wale azeem-ul-martabat) nabi se bada bana kar pesh karne ki koshish ki hai, jiasa ke kaha ke EESAA alaihissalam to ALLAH TA'ALA ke hukom se murdon ko zindah karte the likin Shaikh Abdul Qaadir Jilani rahimahullah ne ALLAH TA'ALA ke hukom ke bajaye apne

houm se murdah ko zindah kya, jab RASOOLULLAH sallallahu alaihi wasallam ne apne taluq se farmaya ke tum ANBIYA alaihimussalam ke darmiyaan mujhe fazeelat o fauqiyat mat do(Sahih Bukhari, kitab-ul-Tafseer, Baab:innama harrama…. Bariwaayat Abu Saheed Khudri raziallahu-anhu), mazeed farmaaya ke tum mujhe MOSA alaihissalam se bahtar mat qaraar do(Sahih Bukhari, kitab al-Khusomat, bariwaayat Abu Hurairah raziallahu-anhu), mazeed farmaya ke jis ne kaha ke mae YOUNUS alaihissalam se afzal hon to yaqinan usne jhoot baat kahi(Sahih Bukhair, Kitab-ul-Tafseer, Baab:Inna Auhaina Ilaika…. Bariwaayat Abu Hurairah raziallahu-anhu), jab tamam insaniyat ke sardaar RASOOLE AKRAM MUHAMMED sallallahu alaihi wasallam ne khud ko kisi makhsos o mutaiyon nabi se afzal qaraar dene se mana kya hai, balke RASOOLULLAH sallallahu alaihi wasallam ko kisi makhsos anbi se afzal qarra dene wale ko jhota kaha hai to ne Shaikh Abdul Qaadir Jilani rahimahullah ko EESAA alaihissalam se afzal qaraar dene wala kya kahlasata hai qarayeene kiraam khud faisalah farmayen.

Chati tawajjah talab baat ye ke is qisse ko banaa kar pesh karne wala ye saabit karna chahta hai ke –Nauzobillah- Shaikh Abdul Qaadir Jilani rahimahullah murdon ko zindah karsakte hain jabke murdon ko zindah karna sirf ALLAH TA'ALA ka kaam hai(Surah al-Momin:80), aur agar koi ALLAH TA'ALA ke khaas kaam ko kis aur (Nabi/Wali) ki taraf mansob karega to mushrik hojayega, shaayed isee liye mazkorah qissah me Shaikh Abdul Qaadir Jilani rahimahullah ka iqraar hai ke mai nabi to nahi likin nabi ke mutabayeen me se hon, to jo nabi ke muttabe hone ka

dawa kare use nabi hi nahi balke ILAAH (mabood) banadena usi ki khilaaf warzi hai.

TAQDEER ME AULAAD NAH HONE KE BAWAJOD AULAAD DENA

Baaz logon ne kaha ke ek aurat kisi roz Shaikh Abdul Qaadir Jilani rahimahullah ki khidmat me haazir howi, aur Shaikh Abdul Qaadir Jilani rahimahullah se darkhast ki ke dua farmaiye ke ALLAH usey aulaad ata kare, is par Shaikh Abdul Qaadir Jilani rahimahullah ne muraqibah me lohe mahfoz ka mushahidah kiya, to aurat ke naseeb me ek bachchah bhi nah paaya, is ke baad Shaikh Abdul Qaadir Jilani rahimahullah ne ALLAH se aurat keliye do bachche maange, is par ALLAH ki jaanib se awaaz aayi ke is aurat keliye lohe mahfoz me ek bachcha bhi nahi hai aur aap is keliye do bachche maang rahe hain? To Shaikh Abdul Qaadir Jilani rahimahullah ne ALLAH se aurat keliye teen bachche maange, to pahle ki tarah aawaaz aayi, to Shaikh Abdul Qaadir Jilani rahimahullah ne ALLAH se us aurat keliye chaar bachche maange, to pahle ki tarah aawaaz aayi, to Shaikh Abdul Qaadir Jilani rahimahullah us aurat keliye paanch bachche maange to pahle ki tarah aawaaz aayi, to Shaikh Abdul Qaadir Jilani rahimahullah us aurat keliye che bachche maange to pahle ki tarah aawaaz aayi, to Shaikh Abdul Qaadir Jilani rahimahullah us aurat keliye saat bachche maange to pahle ki tarah aawaaz aayi, ke aye ghaus! Bas ziyadah mat maango, to is ishaare ke saath us aurat ko saat narinah aulaad ki basharat howi, phir us aurat ko Shaikh Abdul Qaadir Jilani rahimahullah ne kuch mitti di to woh taweez ki tarah apni gardan me latkai phirti thi, jab ALLAH ne usey saat narina aulaad dedi to Shaikh Abdul

Qaadir Jilani rahimahullah ke taluq se iska aqidah kharaab hogaya, aur kahne lage ke is mitti se kya fayedah hoga, itna kahna tha ke uske bachche margaye, phir wo aurat roti howi Shaikh Abdul Qaadir Jilani rahimahullah ki khidmat me aayi, aur kahne lagi ki aye ghaus mere madad kijiye, to Shaikh Abdul Qaadir Jilani rahimahullah ne farmaya ke tum jis niyat se mere paas aayi ho usee niyat se ghar waapis chale jaao, jab usee niyat ke saath woh aurat ghar waapis gayi to un murdah bachchon ko zindah paayaa….(Tafreehul khaatir lil-Arbali, page:53)

Mazkorah qisse me chand baaten ghaur talab hain:

Is jaisi khilaafe shara karaamat ka dawa karne wala apni sadaaqat keliye sab se pahle daleel pesh kare(Surah al-Baqarah:111), phir jab is ki sanad mil jaye gi to is ki tahqiq o tauseeq ki jayegi(Surah al-Hujraat:6), kion ke ALLAH aur RASOOLULLAH sallallahu alaihi wasallam yaa auliyallah ki taraf baghair dalil man maani baaten mansob nahi ki jasakti hai.

Aurat ka aulaad talab karna aur Shaikh Abdul Qaadir rahimahullah ke paas aana aur Shaikh ka is kaam se ittefaaq karna qaabile ghaur baat hai kionke bande bandon ke muhtaaj nahi balke ALLAH RABBUL AALAMEEN ke muhataaj hai.(Surah Faatir:15)

Muraqibah, aur muraqibah me lohe mahfoz ka mushahidah dar-haqiqat aisee baaten hain jo NABIYA , khulafa aur Sahabah keliye saabit nahi, balke is tarah ki baaten auliyallah ke silsile mae ghulo hai, jis se ALLAH TA'ALA ne mana kya hai(Surah al-Nisa:171. / Surah al-

Maayidah:77), kionke deen me kisi bhi tarah ka ghulo hilaakat ki wajah hai(Sunan Ibn Maajah, kitab-ul-manasik, baab:qdr hasi alrami, bariwaayat Ibn Abbas razillahu-nahuma, basand SAHIH).

Is qisse ke mutabiq ALLAH ne kaha ke lohe mahfoz me is aurat keliye ek bhi bachcha nahi, is ke bawajod har dafa ek ek bachche ka izaafah karte howe saat bachche maangna aur ALLAH TA'ALA ka unse 'Bass' kahna.... Ye sab baaten dar-haqiqat ALLAH AZIZ O JABBAR, GHAALIB O QAHHAR ki qurdrat me –Nauzobillah Summa Nauzobillah-dakhal andaazi, aur ALLAH TA'ALA ki naaqadri ki baaten hain(Surah al-Hajj:74), kion ke ALLAH TA'ALA apni marzi se jise chahen ladke ata karte hain, jise chahe ladkiyan ata karte hain, aur jise chahe ladke aur ladkiya dono hi ata karte hain aur jise chaahe apni hikmat se aulaad se mahrom rakht kar baanjh banadete hain(Suarah al-Shoora:50), lihaza ALLAH TA'ALA ke ilm aur is ki qudrat me koi mukdakhilat nahi karsakta hai.

Is qisse me Shaikh Abdul Qaadir Jilani rahimahullah se aqidat ki wajah se aulaad ka milnaa, aur unke taluq se bad-aqeedgi ki wajah se unki maut waqe hone ka tazkirah hai, jab ke ALLAH TA'ALA kisi ko bhi bghair kisi aqidat ke aulaad ata farmadete hai(Surah al-Shoora:50), aur kisi se bad-aqeedgi ke baghair maut dene wale hain(Surah al-Mominon:80).

MAUT KE FARISHTE SE MUREED KI ROOH CHEENLENAA

Baaz logon ne kaha ek Shaikh Abdul Qaadri Jilani rahimahullah ke ek mureed ki wafaat howi, to uski biwi Shaikh ke paas apne shohar ki zindagi ki bheek maangte howe haazir howi, to Shaikh muraqibah me gaye aur aalame baatin me dekha ke Malak-ul-Maut(maut ka farishtah) us din qabz ki howi rohon samet aasamaan par chadh raha hai, to Malak-ul-Maut se kaha ke aye Malak-ul-Maut! Ruko aur mere khaadim ki rooh mujhe dedo, is par Malak-ul-Maut ne kaha ke ALLAH ke hukom se mai rooh qabz kartaa hon, lihaaza main rooh nahi desakta to Shaikh ne apni apni mahboobi quwwat se Malak-ul-Maut ki roohon ki thaili ko khincha jis ki wajah se is din qabz ki howi tamaam rohen is din ke murdon ke jismon me daakhil hogayi, Malak-ul-Maut is muamile liye jab RABB se rujo howa to ALLAH ne farmaaya ke aye Malak-ul-Maut! Shaikh abdul Qaadir Jilani mere mehboob aur matloob hain, to ne unhe apne khaadim ki rooh kion waapis nahi ki? Lihaaza ek rooh ki wajah se tere qabze se bahut saari roohen chali gayin, jis ki wajah se to naadim hai.(Tafreeh-ul-Khatir lil-Arbali, page:21-22)

Is qisse se mutaleq chand umoor ghaur talab hain:

Is jaisi khilaafe shara karaamat ka dawa karne wala apni sadaaqat keliye sab se pahle daleel pesh kare(Surah al-Baqarah:111)phir jab is ki sand mil jayegi to is ki tahqiq o tauseeq ki jayegi(Surah al-Hujraat:6), kion ke ALLAH aur RASOOLULLAH sallallahu alaihi wasallam yaa auliyallah ki taraf baghair daleel man maani baten mansoob nahi kijaskti hain.

Shaikh Abdul Qaadir Jilani rahimahullah hargiz is baat ko gawaarah nahi karenge ke koi kisi ki zindagi maangne keliye ALLAh ke ilawah un se yaa kisi aur se rujo ho, kion ke maut o hayaat sirf ALLAH ke ikhtiyaar me hai.(Surah al-Nisaa:71. Surah al-Maayidah:77)

Muraaqibah aur Muraaqibah me aalame baatin ka mushahidah, phir Malak-ul-Maut se bahes o mubahisa, hukme ILAANI par mahboobi qowat ka ghulbah waghairah waghairah dar-haqiqat aisee baten hain jo ANBIYA, Khulafa, aur Sahabah keliye saabt nahi hai, balke, is tarah ki baaten auliyallah ke silsile me ghulo hain, jis se ALLAH TA'ALA ne mana kya hai.(Suan Ibn Majah, Kitab-ul-Manasik, Bariwaayat Ibn Abbas raziallahu-anhuma basand SAHIH)

Muraaqibah me aalame baatin ka mushahidah nah sirf deen me ghulo hai balke elme ghaib ka dawa bhi hai, jab ke aasmaanon o zmaeen me payi jane wali tamaam makhloqaat ghaib ki baaten nahi jaanti, kion ke ghaib ka elm sirf ALLAH TA'ALA ko hai.(Surah al-Naha:65)

Mazkorah qissah me Malak-ul-Muat ka rohon samet aasmaanon par chachne ka tazkirah hai, jabke Malak-ul-Maut rooh qabz karne ke baad deegar muawin farishton ko rooh sopurd karte hain aur Malak-ul-Maut ke muasin farishte use jannat se laye howe kafan aur khushbo me daakhil karte hai, aur wo tamaam farishte uski rooh ko lekar aasmaanon ki bulandion par jaate hain(Musnad Ahmed, Bariwaayat Bara'a Bin Aazib raziallahu-anhu, basand SAHIH, jild:30, page:499, Hadis No.18534, ba-tahqiq Shoeb Arnout, Published: Mausosah al-Risalah), lihaza hamara to ye

aqidah hai ke waliullah me se koi bhi RASOOLULLAH sallallahu alaihi wasallam ke khilaaf koi bhi baat nahi karenge, isee bunyaad par ye mazkorah qissa jhoota hai.

Hukme ILAAHI ki tameel karne wale farishte ko hukme ILAAHI par amal karne se kaise koi rooksakta hai? Farishton se roohon ka chin'naa saari dunya me is din jin ka intiqaal howa tha un tamaam ka dobarah zindah hona waghairah waghairah ye sab baten darhaqiat ALLAH AZIZ O JABBAR, GHAALIB O QAHHAAR ki qudrat me –Nauzobillah Summa Nauzobillah- dakhal andaazi hai, aur ALLAH TA'ALA ki naaqadri hai.(Surah al-Hajj:74)

Is qisse me jahan Shaikh Abdul Qaadir Jilani rahimahullah ki man maani marzi aur farishton ki be-basi batlayi gayi hai, wahin Shaikh ki wajah se farishtah kelye hukme ILAAHI ki khillaf warzi o naafarmaani bhi saabit ho jati hai, jabke farishotn ki sifton me se ek sift ye bhi hai ke farishte RABB ke farmaabardaar hote hain aur ALLAH TA'ALA ki taraf se diyegaye ehkaamaat me naa farmaani nahi karte.(Surah al-Tahreem:6)

Is Qissah me Shaikh Abdul Qaadir Jilani rahimahullah ki wajah se ALLAH ke yahaan farishte ki hasrat o nidaamat ka tazkirah hai, jab ke farishton ki sifaat me se ek sift ALLAH ke yahaan unki izzat o karaamat hai(Surah al-Abas:16).

AZAAB KE FARISHTE KA HATODA ZABT(CHEEN) KARLENA

Baaz logon ne kaha ke hazrat ghuas ki mohabbat me faani ek mureed ki wafaat howi, tadfeen ke ba'ad sawaalaat keliye do farishte aaye, RABB, NABI aur DEEN ke bare me sawaal kya, to us mureed ne un farashton se kaha ke mai Shaikh Abdul Qadir Jilani ka mureed hon main unke ilawah kisi bhi nahi jaanta, ye baat sonkar farishton ko hairat howi aur RABB se rujo howe to RABB ne azaab dene ka hukom diya jab farishte azaab dene ka iraadah kiye to farishton ko mahboob o majzoob hazrat ghuse ne rooka, aur farishton ke haaton se hatoda cheen liya, aur kaha ke mere mureed ke qareeb nah jao, warnah mere nadar ishq ki is qadar bahut zyadah aag hai jis se –Nauzobillah- jannat o jahnnaum ko jaladonga, ye kahna tha ke farishton ke paas ALLAH ki jaanib se nida aayi ke tum use azaab mat do maine use muaaf kardiay hai.(Tafreeh al-Khatir lil-Arbali, page:54-54)

Is qisse me chand umor qaabile tawajju hain:

Is jaisi khilaafe shara karaamat ka dawa karne wala apni sadaaqat keliye sab se pahle daleel pesh kare(Surah al-Baqarah:111)phir jab is ki sand mil jayegi to is ki tahqiq o tauseeq ki jayegi(Surah al-Hujraat:6), kion ke ALLAH aur RASOOLULLAH sallallahu alaihi wasallam yaa auliyallah ki taraf baghair daleel man maani baten mansoob nahi kijaskti hain.

Mureed ko Shaikh Abdul Qaadir Jilani rahimahullah se is qadar mohabbat thi ke wo Shaikh ki mohabbat me fanaa hogaya, jab Shaikh Abdul Qaadir Jilani rahimahullah usey is kaam ki is liye ijaazat nahi desakt hain kionke Shaikh ko balke tmaam ahle eemaan ko sab zyaadha shiddat ki mohabat ALLAH TA'ALA se karni chahiye(Sruah al-

Baqarah:165), Phir RASOOLULLAH sallallahu alahi wasallam Khulfaye Arba'a, Sahabah, Muhaddiseen aur Ayimah, Auliya o Ulama se ALLAH ki khaatir eemaani o dili mohabbat karnni chahiye.

Qabar me sawaalaat ke dauraan Shaikh ka zahor dar-haqiqat Shaikh keliye ilm ghaib ka dawa hai, jab ke aasmaan o zameen me paayi jane wali tamaam makhloqaat ghaib ki baten nahi jaate hain, kion ke ghaib ka ilm sirf ALLAH TA'ALA ko hai.(Surah al-Namal:65)

Hukme ILAANI ki tameel karne wale farishton ko hukome ILAAHI par amal karne se rokna, farishton se hatoda cheen lena, Shaikh ki baat nah maan kar ALLAH ki baat maan'ne par farishton ko jannat o janhannum ko jaladene ki dhamki dena, bil-aakhir ALLAH ka us Shaikh ke mureed ko muaaf kardena waghairah waghairah ye sab afsaanwi baten dar-haqiqat ALLAH AZIZ O JABBAR, GHAALIB O QAHHAR ki qudrat me – Nauzobillah Summa Nauzobillah- dakhal andaazi, aur ALLAH TA'ALA ki naaqadri ki hai.(Surah al-Hajj:74)

Is qisse me jahan Shaikh Abdul Qaadir Jilani rahimahullah ki marzi aur farishton ki bebasi batlayi gayi hai, wahi shaikh ki wajah se farishton keliye hukme ILAANI ki khilaaf warzi o naafarmaani bhi saabit hoti hai, jab ke farishton ki sifton me se ek sift ye hai ke farishte RABB ke farmaabardaar hote hain aur diye gaye ekaamaat me naafarmaani nahi karte.(Surah al-Tahreem:6)

Is qisse me Shaikh Abul Qaadir rahimahullah ke liye ishq ki tabeer istemaa kigayi hai, jab ke shariat me ALLA, RASOOLULLAH sallallahu alaihi wasallam, Khulafaye Rashideen, Sahabah aur Auliyallah ke liye ishq ka naapaak lafz istemaa nahi kiya gaya hai balke mohabbat ki tabeer istemaal kigayi hai, kion ke mohabbat ALLAH aur RASOOLULLAH sallallahu alaihi wasallam, Khulafa, Sahabah aur Auliyallah, Maa Baap, Biti Bahen waghairah se hosakti hai, likin koi aadmi jab apni Maa, Beti, Bahen keliye ishq ki tabeer istemaal nah karta hai aur nah karsakta hai to RASOOLULLAH sallallahu alaihi wasallam yaa Ayliyallah ke liye ghair deeni, ghair akhlaqi, balke shariat o fitrat ke mukhalifat ghair inssani aadat yani ishq ka laf kis tarah istemaal karsakta hai? shaayed isee wajah se lafze mohabbat Quran o Hadis me baar baar istemaal howa hai jab ke lafze ishq Quran o Hadis me bilkul nahi milta, haan! yaa paakizah mohabbat nahi balke naapaak o naajayez rishatah keliye ishq ki tabeer sirf ek akaaf wali riwaayat me milti hai jis ne aashiq ko teen sadi ibaadat ke ba'ad kufr tak puhnchadiya(Musnad Ahmed, Bariywaayat Abu Zar raziallahu-anhu), is riwaayat ke matan me ishq ki mazammat balke ishq par wayeed hone ke ilaawah ye ba-etebaar sanad ghair saabit hai, kionke is ki sanad me Muhhamed Bin Rashid Zayeef hai, alawah azeen makhol ur Abu Zar raziallahu-anhu ke darmiyaan raawi majhol hai bi-ainihi is sanad me iztiraab bhi payajata hai, Imam Buseri ne apni kitaab "Itehaf-ul-Khairah al-Mehrah Bezawayd Masanid-ul-Ashra:4/12, Hadis No.3083 me Musnad Ahmed me maujod riwaayat ke waqiye kw imam Abu Yala Muassali, Imam Tabrani aur Imam Ibn Shaheen ki kitabon

me bhi batlya aur chonkanna kardya ke tamam ke tamam asaaneed Zayeef hai.

NIN'NAANWE (99) NAAM

Baaz logon ka maan'na hai ke Shaikh Abdul Qaadir Jilani rahimahullah ke nin'naanwe naam hain jinhe agar koi shumaar karega to jannat me daakhil hojayega.(Tafreeh-ul-Khaatir lil-Arbali, page:68)

Is tarah ke aqidah me wali ko angi ka nahi balke ILAAH(mabod) ka maqaam dena hai kionke RASOOLULLAH sallallahu alahi wasallam ne jo fazilat ki baat ALLAH RABUL AALAMEEN se mutaleq batlayi hai us fazeelat ki baat ko wali keliye saabit kya jaaraha hai, chunancheh RASOOLULLAH sallallahu alahi wasallam ne farmaaya:

((ان لله تسعة تسعين اسما مائة الا واحدا من احصاها دخل الجنة))

"ALLAH TA'ALA ke aise nin'naanwe naam hain jinhe agar koi (samjhega/ yaad rakhega/ aur unke taqazon ke mutabiq amal karte howe inhe) shumaar karega to jannat me daakhil hojayega." (Sahih Bukhari, Bariwaayat Abu Hurairah razaillahu-anhu)

Lihaza ALLAH TA'ALA se mutaleq khaas fazeelat ko makhloq keliye saabti karna dar-haqiqat deen me ghulo hai.

GHAIR SAABIT MALFOZAAT O FARMODAAT(FARMAAN)

HAR WALI KI GARDAN PAR SHAIKH ABDUL QAADIR JILANI KA QADAM:

Baaz logon ne kaha ke Shaikh Abdul Qaadir Jilani rahimahullah ne farmaya ke mera qadam ALLAH TA'ALA ke

har wali ki gardan par hai.(Bahujjatul Asrrar wamadanil Anwaar fimanaqib alshaikh abdul qadir jilani li-Noruddin ali bin yousuf bin jareer al-shatnofi al-Khummi al-Muqri [Mutawaffa:713-Hijri], Imam Zahbi rahimahullah ne api kitab "TARIKH-UL-ISALM":39/100 me Shatnofi ki kitaab "Bahujjat-ul-Asraar ke bare me kaha ke shatnofi ne ghair Saadiq afraad se waahiyaat aur jhoti baaten is kitaab me zikar ki hai, Al-Fatawa al-Hadisiyah li-Ibn Hajar Haisami:1225. / Jami Karaamaat-ul-Auliya lil-Nabhani:1/179)

Ilm "AL-ANSAAB" ke maahir imam Shaikh-ul-Islam Ubaidullah Siraj-ud-Deen al-Makhzomi al-Shami[wafaat:885-Hijri] ne apni marof kitaab "Sahhah al-Akhtbaar fi Nasb-us-Sadat al-Fatimah al-Akhyar" me kaha ke ye ibaara Shaikh Abdul Qaadir Jilani rahimahullah ki taraf mansob aur jhot hai.

ALLAH TA'ALA ke har wali par apna qadam rahne ki baat jab saari insaaniyat ke SARDAAR(Jami Tirmizi, Bariwaayat, Abu Sayeed raziallahu-anhu, Basand SAHIH) RASOULLAHU sallallahu alaihi wasallam, Khulfa aur digar Shahabah ne nahi ki to Sahikh Abdul Qaadir Jilani rahimahullah is tarah se momin ki behurmati ki baat nahi kah sakte, kion Ibn Omer raziallahu-anhuma ne farmaaya ke ek momin ki hurmat kabah ki hurmat se bhi badhkar hai(Jami Tirmizi, kitab Birr wa al-Silah, baab maja fi tazeem al-momin, bariwaayat Ibn Omer raziallahu-anhuma, basanad HASAN), jo moni muttaqi aur ALLAH ka wali hia uske hurmat to aam momin ke bilmuqaabil aur bhi badh jaati hai, lihaza Shaikh Abdul Qaadir Jilnai rahimahullah

khud wali hote howe ALLAH TA'ALA ke tmaam auliya ke bare me is liye aisa nahi kahsakte kionke woh hum se zyaadah Sahabah kiraam ke aqwaal o af'aal aur eemaan ki hurmat se bakhobi waqifiyat rakhne wale the.

GHAIR SAABIT MALFOZAAT O KARAAMAAT PAR IMAM ZAHBI rahimahullah KA TABSERAH (Critical Review)

Baaz logon ne ilmi amaanat aur sharyi diyaanat ka lihaaz rakhe baghair Shaikh Abdul Qaadir Jilaani rahimahullah se bahut saari aisi baaten aur karaamaaten mansob kardi hain, jin me numaayaa taur par shariyat ki mukhalifat aur RABB ki qudrat me mudakhilat nazar aati hai, isee liye Imam Zahbi rahimahullah ne farmaya ki jis qadar Shaikh Abdul Qaadir Jilani rahimahullah ki karaamaten bahut zyaadah hain is qadar zyaadah karamate kisi aur buzrug ki nahi hain, likin in kraamaton me se bahut saari karaamaten saabit nahi hain, aur unme baaz karaamaten to naamumkin balke muhaal hain.(Siyar Alamin Nubala:20/450)

LAMHAYE FIKAR

Baaz log Shaikh Abdul Qaadir Jilani rahimahullah ko "GHAUSE AZAM DASTAGEER" kahte hain aur unse madad talab karte hain jabke har namaaz balke har rak'at me {IYYAKA NABUDO YA IYYAKA NASTAYEEN} padhte hai, yaani "Hum tere hi ibaadat karte hain aur tujh hi se madad maangte hai, biainihi Farmaan-e-Rasilaat hai:

((اذا استعنت فاستعن باللہ))

"Jab tum madad maanga karo to sirf ALLAH se madad maanga karo."(Jami Tirmizi, Kitab Sifat-ul-Qyaamah, wa al-

raqayeq wa al-wara an RASOOLULLAH sallallahu alaihi wasallam, Baab:minhu ba'ad Baab maja fi sifatil hauz, qabeel kitab sifatul jannah, bariwaayat Ibn Abbas raziallahu-anhuma, basanad SAHIH)

Neez RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((انة لایستغاث بی، انما یستغاث باللہ))

"Mujh se madad talab nahi kijayegi, balke sirf ALALH TA'ALA se madad talab kijayegi."(Al-Mujim al-Kabeer lil-Tabrani, Bariwaayat Ubadah Bin Saamat raziallahu-nahu, Basand HASAN)

Khud Shaikh Abdul Qaadir Jilani rahimahullah ka farmaan hai:

((استعینوابی والاتستعینوابغیرہ))

"ALLAH TA'ALA se madad talab karo dosron se madad talab mat karo."(Al-Fathurrabbani, majlis sabi walarbwon, page:151)

Mazeed frmaaya:

((انزل حوائجك به))

"Apni hajaton ki takmeel keliye ALLAH se rujo kiya karo."(Al-Fathurrabbani, page:18-19)

Mazeed farmaya:

((یامن یشکوالی الخلق مصائبة! ایش ینفعك شکواك الی الخلق؟ لاینفعونك والایضرونك، واذااعتمدت علیهم واشرکت فی باب الحق یبدوعنك، وفی سخطه یوقعونك، وعنه یحجبونك.....))

"Aye logo! apni musibaton ka shikwah makhloq se karte ho, makhloq se shikwah aap ko kiya fayedah dega? wo tumhara

koi fayedah nahi karsakte aur nah hi koi nuqsaan pahuncha sakte hain, (ALLAH TA'ALA par bharosa karne ke bajaye) jab tum in (logon) par bharosa karne lago aur ALLAH TA'ALA ki (Tawheed ke mas'ale me) shirk karne lago to wo tumhe (ALLAH ki rahmat) se dor kardenge, aur ALLAH ki naaraazgi me mubtila kardenge, aur us se rok kar rakhenge." (Al-Fathurrabbani, page:117-118)

Ek hi baat keliye mukhtalif tariqe ikhtiyaar karte howe Shaikh Abdul Qaadir Jilani rahimahullah ne farmaaya:

((استغث بألله عزوجل، واسعن به))

"ALLAH TA'ALA se musibaton ko dor karne ki darkhast karo, aur ALLAH hi se madad maango." (Al-Fathurrabbani, page:122)

Lihaaza madad keliye ya-rasoolullah, al-madad ya ali, aur al-madad ya ghuase azam dastageer waghairah waghairah kahna ALLAH TA'ALA aur RASOOLULLAH sallallahu alaihi wasallam, aur khud Shaikh Abdul Qaadir Jilani rahimahullah ke qaul ki khuli khilaaf warzi hai, isee liye jin kaamon me ALLAH TA'LA ne makhloq ko ikhtiyaar nahi diya hai un kaamon me sirf ALLAH TA'ALA hi se madad maangni chahiye.

GYAARWIN ME BAARAH SE ZAAYED SHARYI MUKHALIFATEN

ALLAH KA JAANWAR GHAIRULLAH KI NAZA:

Gyaarwin ke mauqe par baaz log Shaikh Abdul Qaadir Jilani rahimahullah keliye jaanwar zabah karte hain, jab ke ALLAH ka farmaan hai:

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾

(Surah al-Kausar:2, Tafseer Ibn Kaseer ke saath)
"Aap(sallallahu alaihi wasallam) apne Rabb keliye namaaz padhen aur apne Rabb keliye qurbani karen."

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ[162] لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ[163]﴾

(Surah al-An'aam:162-163, Tafseer Inb Kaseer ke saath)
"(Aye NABI sallallahu alaihi wasallam) Kahdijiye ke beshak meri namaaz meri qurbaani mera jeena mera marna sirf ALLAH keliye hai jo tamaam jahanon ka RABB hai[162] Usaka koi shareek nahi aur mujhe iseeka hukom diya gaya hai, aur main hukom maan'ne walon me sab se pahla hon[163]."

Aur agar koi shakhs ALLAH ke ilawah kisi aur keliye jaanwar zabah kare to RASOOLULLAH sallallahu alaihiwasallam ne uspar ALLAH ki lanat bheji hai, jaisa ke AAP sallallahu alaihi wasallam ne irshaad farmaya:

((لعن الله من ذبح لغير الله))

(Sahih Mulim, Kitab al-Azahi, Baab:us shakhs par lanat ka bayaan ke jis ne ghaurullah ke naam par zabah kiya, bariwaayat Abu Tufail Aaamir Bin Wasilah raziallahu-anhu)

GHAIR SHAWORI(unconscious) TAUR PAR JHANDE KO SAJDAH KI EK SHAKA

Baaz log Shaikh Abdul Qaadir Jilani rahimahullah ke jhande ko dekh kar aajizi o inkisaari ke saath jhande ki taraf jhuk jaate hain aur maayil hojate hain, jo dar-asl sajdah ki ek shakal hai, kionke Arabi lughat(Dictionary) ke hisaab se kisi

cheez ka jhukao aur milaan bhi sajdah ki ek shakal hi kahlati hai(As-Sahaah fi al-Lughat lil-Johari. / al-Qamos al-Muhit. / Mujim al-Maqabis li-Ibn Faras. / Taaj-ul-Uros min Jawahir. / al-Qamos lil-Zubaidi)

Is lihaaz se sajdah sirf ALLAH TA'ALA keliye hai, kionke ALLAH keliye sajdah karna ALLAH ki ibaadar karna hai, jaisa ke farmaane ILAAHI hai:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾

(Haam-Meem Sajdah:37)
"Aur usee(ALLAH) ki nishaanion me se raat aur din, surah aur chaand hain, nah surah ko sajdah karo aur nah chaand ko sajdah karo, aur us ALLAH ko sajdah karo jis ne inhe paida kya, agar tum sirf us(ALLAH)ki ibaadat karte ho."

DEEN ME GHULO (HAD SE AAGE BADHNA)

Baaz log Shaikh Abdul Qaadri Jilani rahimahullah ke silsile me ghulo karte howe "Ashrah Ghause Azam", "Namaaz-e-Ghausiyah", Drod-e-Ghausiyah aur "Eid-e-Ghuasiyah" jaise ghair sharyi kaam karte hain haalaanke ye tamaam kaam dar-asl deen me ghulo hain, jis se hum ko roka gaya hai kionke ye saabiqah logon ki hilaakat ki wajah hai, jaisa ke RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((یاایھا الناس ایاکم والغلو فی الدین فانہ اھلک من کان قبلکم الغلو فی الدین))

(Sunan Ibn Majah, kitab-ul-Manasik, Baab: Qadri Hasarrami, bariwaayat Abdullah Bin Abbas razaillahu-anhuma, basanad SAHIH)

DROD O SALAAM KELIYE IJTEMAYI SHAKAL ME KHADE HONA

Baaz log gyaarwin ke mauqe par khade hokar ijtemayi shakal me salaam padhte hain, jab ke Sahabah Kiraam, Ayimah Uzzaam jaise salaf saleheen se kisi bhi mauqe par ijtemayi shakal me salaam ki sorat saabit nahi hai, kionke RASOOLULLAHU sallallahu alaihi wasallam apne liye Sahabah ke rahne ko naapasand kiya hai:

((عَنْ أَنَسٍ، قَالَ لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ))

"Syidina Anas raziallahu-anhu bayaan karte hain: koi shakhs Sahabah kiraam ko RASOOLULLAHU sallallahu alaihi wasallam se zyaadah mahboob nah tha, aur kahte hain: Sahabah kiraam AAP sallallahu alaihi wasallam ko dekh kar (adaban) khade nahi hote the kionke Shabah jaante the ke AAP sallallahu alaihi wasallam isey naapasand karte hain."(Jami Tirmizi, kitab-ul-Adab, Baab: aadmi ka aadmi ke(adab o ehteram) liye khada hona (yani qyaame tazeem) makro hai, Hadis No.2754, Basand SAHIH. / Musnad Ahmed:3/250 An Affan bihi, aur is hadis ke bahut sare shawaahed hain, aur ye Imam Ahmed ke nazdeek 'Humaid al-Tuwail' se saabit hai, Musanad Ahmed:3/134)

MAJOSI (PAARSI / AAG KE PUJARI) KI MUSHABIHAT

Gyaarwin ke mauqe par ehtemaam ke saath zaayed roshne ki jati hai, jabke shariat-e-islamiyah me kio bhi aisi deeni munasibat nahi jis me kabhi RASOOLULLAHU sallallahu alaihi wasallam ya Khulfaye Rashideen aru Shahabah ne mamol se ziyadah roshni ki ho, kionke deeni kaamon par

gharon, muhallon aur masaajid waghairah me zyaadah roshni karna ALLAH ke bando aur RASOOLULLAHU sallallahu alaihi wasallam ki ummat ki alaamat nahi hai balke Paarsi yani aag ke pujarion ki pahchaan hai, aur ye ek sochi samjhe aur mansobah bandi saazish hai ke Musalmaan ke ruko aur sujod ghari shawori (unconsciously) taur par aag keliye hon, jaisa ke fiqah hanafi ki mash'hor o marof muhaddis faqiyah aur muhaqqiq aalim ne kah:

((اول حدوث الوقيد من البرامكة، وكانوا عبدة النار، فلما اسلموا ادخلوا فى الاسلام ما يموهون انه من سنن الدين، ومقصدهم عبادة النيران حيث ركعوا وسجدوا مع المسلمين الى النيران، ولم يات فى الشرع استحباب زيادة الوقيد عى الحاجة فى موضع...))

"Sab se pahle Baramikah(Barmakids / Barmecides, an influential Iranian family from Balkh) ne aag ki ibaadat shuro ki, jab ye log Islam me dakhil howe to unho ne Islam ke andar apni bahut si cheezen dakhil kardin, chonke in ki ibaadaat ka mahwor aag aur roshni howa karti thi to ye musalmaan hone ke bawajod unki rasm o riwaaj baqi rahi aur ye burayi digar musalmanon me bhi phailgayi….." (Mirqaat-ul-Masaabeeh Sharah Mishkat-ul-Masaabeeh, Kitab-us-Salat, Baab:Qiyam Shahri Rmazan, baqaul:Mulla Ali Qaari Hanafi)

Aur qadeem zamane ke mash'al o charaaghan maujod zamane ke qumqume ki taraqqi yaaftah shaklen hain.

MUSHRIKAANAH AADAT O JAAHILAANHA HARKAT

Gyaarwin ke mauqe par hamare baaz be-rozgaar (unemployed) naujawaan, taleem, walidain ki khidmat aur

maqsade zindagi se ghaafil, zabardasti chandah raaston par chalne walon se usool karte hain paise maangte hain aur isee tarah zabardasti khana bhi khilate hain, jabke islam me bila zurorat (zindah logon se) maangna haraam hai, balke logon se maangne ki wajah se qyaamat ke din maangne wale ke chahre par gosht ka ek tukda bhi nahi rahega, jaisa ke RASOOLULLAH sallallahu alaihi wsallam ne farmaya:

((مازال الرجل يسأل الناس حتى يأتي يوم القيامة ليس في وجهه مزعة لحم...))

(Sahih Bukhari, kitab-uz-Zakat, baab:jo apni daulat badhane keliye logo se sawaal kare, Hadis No.1474)

Jab bila zurorat maangna hi haraam hai to zabardasti aur zulm o ziyaadati ke saath maangna badarje ola sangeen jurm hoga kionke ALLAH TA'ALA ne deen me kisi qisam ki zabardasti nahi rakhe hai, jaisake irshaad-e-Rbbani hai:

﴿لَآ إِكْرَاهَ فِي الدِّينِ﴾

"Deen me koi zabardasti nahi."(Surah al-Baqarah:256)

Blake raastah rok kar nazrane usool karna to saraasar Islam se qabl jaahilanah harkat hai, aur agar koi ALLAH ke ilawah ksi aur ke liye mamoli saa nazraanah bhi pesh kare to jahannum raseed hosakta hai, jaisa ke jleelul qadr Shabi Syidina Salmaan Faarsi raziallahu-anhu ne wazaahat farmayi, Dekhiye:(Musannaf Ibn Abi Shaybah, Kitab-ul-Jihad, Baab No.85, Baqaul Salmaan Faarsi razaillahu-anhu)

GHAIR MUSLIMEEN KI MAZHABI MUSHABIHAT

Gyaarwin ke mauqe par jhandon par phol chadhaye jate hain, jabke deeni munasibaton par Islam me phol ke istemaal ka tasawor nahi hai kionke shadi biyaah, dokh sokh aur kisi bhi deeni munasibat par phol ka istemaal to saraasar ghair Islami tahzeeb hai.

Aur jo shakhs mazhabi aur deeni umor me kisi aur qaum ki mushabihat karega to woh hum Musalmaanon me se nahi hia, jaisake RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((ليس منا من تشبه بغيرنا))

(Jami al-Timizi, kitab-ul-istizaan wa al-adam, baab haath ke ishare se salaam karne ki karaahat ka bayaan, Abdullah Bin Omer raziallahu-anhuma, basand HASAN)

Blake dosri qaumon ki mushabihat karne wala unhi ghair muslimon me se kahlaayega, koinke RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((من تشبه بقوم فهو منهم))

(Sunan Abi Dawod, kitab-ul-Libas, baab: maja fi labisa shahrati, bariwaayat Abdullah Bin Omer razaillahu-anhuma, basanad SAHIH)

AULIYALLAH KI SHAAN ME GHUSTAAKHI AUR RAHMAT KE FARISHTON SE DORI

Gyaarwin ke mauqe par jhandon ke paas sher ki tasweer banayi jati hai, jabke RASOOLULLAH sallallahu alaihi

wasallam ne tasweer banane walon par lanat bheji hai, jaisa ke AAP sallallahu alaihi wasallam ne farmaya:

((لعن الله المصور))

"ALLAH ki lanat ho tasweer banane walon par."(Sahih Bukhari, kitab-ul-boyou, bab makkil riba, bariwaayat Abu Juhaifah raziallahu-anhu)

Aur Qyaamat ke din sangeen azaab ki wayeed suanayi hai(Sahih Bukhari wa Sahih Muslim, bariwaayat Abdullah Bin Masood razaillahu-anhu), aur tasweer ki wajah se rahmat ke farishte ruk jate hai(Sahih Mulim, bariwaayat Ummol Mominin Ayisaha raziallahu-anha), isee liye shariat ne hame tasweer banane ka nahi balke tasaaweer ko mitane ka khatam kardene ka hokum diya hai(Sahih Muslim, bariwaayat Ali raziallahu-anhu).

ALLAH TA'ALA ne insaan ko aqalmand makhloq banaya hai aur ye samajh boojh rakhne wala insaan agar ba-amal musalmaan hoto Ashraf-ul-Makhloqaat hojata hai, kionke ALLAH TA'ALA ne irshaad farmaya:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾

"Beshak woh log jo eemaan laye aur unho ne nek amaal kiye, wahi log makhloq me sab se bahtareen ahin."(Surah al-Baiyinah:7)

Auliyallah ka maqaam o martabah bahut buland hai jaisake irshaade RABBANI hai:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ[62] الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ[63] لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ[64]﴾

"Sunlo! beshak ALLAH ke dost, unpar nah koi khuf hai aur nah wo ghamgeen honge. woh jo eemaan laye aur (ghalat raaste se) bacha karte the. Inhi keliye dunya ki zindagi me khush khabri hai aur aakhirat me bhi. ALLAH ki baton keliye koi tabdili hani, yahi bahut badi kaamiyaabi hai."(Surah Younus:62-64)

Likin is ke bawajod Shaikh Abdul Qaadir Jilani rahimahullah jaise nek sift wali ke naam ke saath khon khaar darindah(sher) ki tasaaweer Shaikh Abdul Qaadir rahimahullah ki shaan me –nauzobillah- bahut badi ghustakhi be adabi nahi to aur kiya hai?.

FARAAYEZ SE GHAFLAT

Gyaarwin ke mauqe par baaz log raton nme jalson aur pakwaanon ka ehtemaam karte hain likin fajar ki namaaz se ghaflat barat te hain, jabke ALLAH TA'ALA ne namaazon ko unke waqt par ada karne ka hokum diya hai, jaisa ke irshaade RABBANI hai:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

"Beshak namaaz eemaan walon par hamesha se aisa farz hai jis ka waqt muqarrar kya howa hai."(Surah al-Nisa:103)

Aur ALLAH AZZAWAJAL ko faraayez se badh kar taqarrub aur sawaab haasil kane ki koi aur dosri cheez pasand nahi, lihaza RASOOLULLAH sallallahu alaihi wasallam ne farmaya, ke ALLAH TA'ALA farmate hain ke:

((وما تقرب الی عبدی بشیء احب الی مما افترضت علیه))

"Aur mere bande ke saath kisi aisi cheez ke saath qurbat nahi mera bandah mujhe farayez(namaaz) ke saath

basandidha hai."(Sahih Bukhari, kitab-ur-Reqqaq, baab: al-taze, bariwaayat Abu Hurairah raziallahu-anhu)

GHAIR ISLAMI / DOSRON KO NUQSAAN PAHUNCHANI WALI AADAAT

Gyaarwin ke mauqe par raaste rook kar jalse manaye jate hain, shareef aur padhe likhe, waqt ke paaband log jo roozgaar se jude mahenti hote hain aur chote bachchon, budhe buzorgon, dil ke mareezon keliye takleefdah aawaaz ke saath filmi naghmon ke tarz par gayi jaane wali qawwaliyan lagaayi jati hain jab ke RAHMAAN O RAHEEM balke ARHAMURRAHIMEEN RABB ki jaanib se bejhegaye RAHMATUL LIL-AALAMEEN sallallahu alaihi wasallam ka farmaan hai:

((المسلم من سلم المسلمون من لسانه ویده))

"Musalmaan wo hai jis ke haath aur zabaan se dosre musalmaan mahfoz rahen."(Sahih Bukhari, Kitab-ul-Imaan, bariwaayat Abdullah Bin Amro razillahu-anhuma)

ANJAANI MIKIYAT AUR GHAIRON KI ZAMEEN PAR NAAJAYEZ QABZE

Gyaarwin ke mauqe par baaz log dosron ki zameen par yaa ghar ke paas jhande lagate hain, yaa baaz log apni ghair qaanoni milkiyat ko mazhabi aadh me mahfoz karte hain, aur baaz log to hukomat ki zameen par naajayez qabzah keliye yaa qabzah kardah zameen par qaayim rahne keliye muki ki taraaqi aur sadkon ki tausee me rukaawat bante howe gyaarwin ke jhandon ka sahara lete hain, jabke RASOOLULLAH sallallahu alahi wasallam ne farmaya:

((من اقتطع شبرا من الارض ظلما طوقه الله اياه یوم القیامة من سبع ارضین))

"Jo koi zulm o sitam se kis ki baalisth bhar zameen lega to ALLAH TA'ALA qyaamat ke din uske gale me us zameen ki tarah saat zaminon ka tauq (uske gale) me daalenge."(Sahih Muslim, Kitab-ul-Masaqaat, Baab:Tahreem-uz-Zulm…., bariwaayat Sayeed Bin Zaid raziallahu-anhu)

GYAARWIN BAAYISE SAWAAB YAA MUAJJIBE AZAAB?

ALLAH TA'ALA ne har muttaqi ko ALLAH ka wali qaraar diay hai(Surah Younus:62-64), is binaa par muttaqi ahle eemaan me sarfehrist ANBIYA alaihimussalam aur Sahabah rahte hain, likin un awwaleen auliyallah yani Sahabah Kiraam ki yaad me kabhi bhi saalaanah shaka me pholon se saje na jhande lagaye jate hain aur nah hi zurorat se ziyadha roshni ka ehtemaam karte hain aur nahi sadkon par khana khilaya jata hai, lihaaza imkaan ke baawajod jis kaam ko deen samajahte howe salaf saleheen ne nahi kiya aisaa kaam bid'at kahlata hai, kionke RASOOLULLAH sallallahu alaihi wasallam ne farmaya:

((كل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة فى النار))

"(Deen me)har nayaa kaam bid'at hai, har bid'at gumraahi hai, aur har gumraahi jahannum me lejane wali hai."(Sunan al-Nasayi, Kitab-us-Salat al-Eidain, Bab: kaifa al-Khutbah, bariwaayat Jabir razillahu-anhu, basand HASA)

Neez AAP sallallahu alahi wasallam ne farmaya:

((من احدث فى امرنا هذا ما ليس منه فهو رد))

"Jo koi hamare is deen me nayaa kaam ejaad karega jis ka deen se koi taluq nah hot wo (qaabile qubol nahi balke

qaabile) radd hai."(Bukhari O Muslim, bariwaayat Ayisha raziallahu-anha)

Neez AAP sallallahu alaihi wasallam ne irshaad farmaya:

((من عمل عملا ليس عليه امرنا فهو رد))

"Jo koi hamare shariat o sunnat ke mukhalift amal kare to wo amal (ALLAH ki baargaah me maqbol nahi balke) mardood hai."(Sahih Muslim, Bariwaayat Ayisah razialahu-naha)

Lihaaza log bid'at ko "HASANAH" samajhne lage tab bhi har bid'at gumraahi hai, kion ke Syidina Abdullah Ibn Omer raziallahu-anhuma ne farmaya:

((كل بدعة ضلالة وان رآها الناس حسنة))

(al-Mudkhil Ila al-Sunan al-Kubra lil-Baihaqi, bab man laho fatwa wal hukom. / As-Sunnah lil-Marwazi Hadis No:67./ Al-Ibaanah li-Ibn Battah. Sharh Usool-ul-Itiqad Ahle Sunnat wa al-Jama'at, lil-laalkayi. / Ilm usoo al-Bid'a li-Ali al-Halbi al-Asri, wa ghairih baqaul Ibn Omer raziallahu-anhuma, Basand SAHIH)

Imam Maalik Rahimahullah ne farmaya:

((قَالَ ابْنُ الْمَاجِشُونِ: سَمِعْتُ مَالِكًا يَقُولُ: "مَنِ ابْتَدَعَ فِي الْإِسْلَامِ بِدْعَةً يَرَاهَا حَسَنَةً، زَعَمَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَانَ الرِّسَالَةَ، لِأَنَّ اللَّهَ يَقُولُ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: 3]، فَمَا لَمْ يَكُنْ يَوْمَئِذٍ دِينًا، فَلَا يَكُونُ الْيَوْمَ دِينًا))

"Agar koi deen-e-Islam me bid'at ejaad kare aur usey bid'at-e-hasanah samjhne lage to wo shakhs yaqini taur par ye dawa kar'rah hai ke [Nauzobillah] MUHAMMED sallallahu alaih wasallam ne tableegh-e-risaalat me khiyaanat ki,

kionke ALALLAH TA'ALA ka farmaan hai:"Maine aaj tumare liye tumhara deen mukammal kardiya hai", to jo kaam (masalan Miland-un-Nabi, Gyaarwin, Fatiha, Ziyaarat, Chahlum, Barsee, Urs….) deen ki takmeel ke din deen nahi the wo aaj bhi deen nahi hosakte hai."(Kitab Al-Itisaam lil-Shaatbi, Baab:Saani fi Zammilbidyi wa sooyi Munqalib Ashabiha:1/49)

GHAUS KA DAAMAN

Auliyallah ki tazeem ke baaz dawe-daar bahut hi be-adabi ke saath gustakhana lahje me naam ki ibtidaa me imam aur ikhtitaam par rahmatullahi alaih kahe baghair kahte hain ke qyaamat ke din (ghaus ka daaman nahi chodenge) jabke mehshar ke din kisi ke daaman ya kisi aur libaas ka tasawor hi nahi hai, kionke sab se pahle IBRAHIM alaihissalam ko libaas pahnaayaa jayega.(Sahih Bukhari, kitab-ul-Anbiya, Bab: qaulihi tala'ala {wa ittakhazallahu ibrahima khalila, bariwaayat Ibn Abbas razillahu-anhu)

WAMA ALAINA ILLAL BALAGH

Dua haike ALLAH TA'ALA hum tamaam ko deen ki Sahih samajh aur uspar amal ki taufeeq ata farmaaye